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voices, with their pathos in my heart, that I yearn for a ministry in our land which stands high enough to measure, and is strong enough to grapple with their task. Ultimately a nation is made by its ideals, and social wrongs are permanently corrected, not by superficial rearrangement of outer things, but by deep regenerations of spirit and desire. What we need is the leadership of men upon whom the Christian view of God and the world has shed its light. It is no child's play, it is no idler's listless and perfunctory work, it is a trained man's life-work to make that Christian view and the experience which lies behind it prevail in his own character that it may prevail over the character of his flock and over the history of a nation. The minister of the Christian religion is, alike by the nature of that religion and the nature of his own relation to it, committed to the position of leadership in the community. Woe to the man who undertakes it with mind untrained and will unbraced for a life of intellectual and spiritual labor! But blessed is the nation and secure is its future whose ministry is composed of men who, to the zeal of the evangelist, and the sacrifice of the pulpit, and the practical wisdom of the leader, add the wisdom and the sacrifice and the zeal of the trained teacher. Today the church of Christ needs men possessed of all these gifts and acquirements, possessed even of that culture "to make reason and the will of God prevail" amid the free and tumultuous life of our modern world.

II. THE VALUE TO THE CLERGYMAN OF TRAINING IN THE CLASSICS

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The other night, in company with an eminent expert in social problems, I had the privilege of hearing Mr. Post lecture on the witch's work that the railroads are making with our political institutions. As we left the building, the first unmistakable breath of spring in the air brought with it a sudden, disquieting flood of recollections of my home in the Virginia mountains, and

there occurred to me at once the pensive and graceful lines from Virgil's *Georgics*: "O for the fields, and the streams of Spercheios, and the hills animated by the romping of the Lacaenian girls, the hills of Taygetus!" The social practitioner, who regards my favorite pursuits with an eye of gentle toleration—thinking them a harmless means of keeping inefficient and sentimental persons from meddling underfoot of those like himself who are bearing the burden and heat of the day—took my arm and said, "I suppose now, your way out of all these troubles with the railroads would be to put Mr. Harriman and Mr. Pierpont Morgan to reading Virgil's *Georgics*." I had considerable satisfaction in telling him that he was not much more than half wrong.

The reply was not dictated solely by my own prepossessions. The function of the Christian minister is to recommend religion as the principal means of making the will of God prevail in all the relations of human society. He promotes the practice of the discipline of Jesus as the highest mode of spiritual exercise looking toward human perfection. But religion is an inward motion, a distinct form of purely spiritual activity; not an intellectual process, an external behavior, or a series of formal observances. The final truth of religion is poetic truth, not scientific truth; in fact, with sheer scientific truth religion has very little vital concern. The Christian minister, then, has his chief interest in recommending a special mode of spiritual activity, in interpreting a special mode of poetic truth. But his experience bears witness that the general must precede the special. Before one may hope to do much with a special mode of spiritual activity like religion, at least some notion of spiritual activity in general must have made its way. Before one may hope to do much with a special mode of poetic truth like the truth of religion, at least some sense of the validity and worth of poetic truth in general must be set up. Here it may be seen how distinctly progress in religion is related to progress in culture—I do not say progress in education, for the recent changes in educational aims and ideals make of education a very different thing from culture; the recent revolution in educational processes compels us to differentiate these very sharply from the works and ways of culture. Educa-

tion, at present, is chiefly a process of acquiring and using instrumental knowledge. Its highest concern is with scientific truth, and its ends are the ends of scientific truth. Culture, on the other hand, is chiefly a process of acquiring and using formative knowledge; and while culture is, of course, concerned with scientific truth, its highest concern is with poetic truth. Culture prizes scientific truth, it respects instrumental knowledge; it seeks to promote these, where necessary, as indispensable and appointed means to a great end; but culture resolutely puts aside every temptation to rest upon these as ends in themselves. Culture looks steadily onward from instrumental knowledge to formative knowledge, from scientific truth to poetic truth. The end of culture is the establishment of right views of life and right demands on life, or in a word, *civilization*, by which we mean the humane life, lived to the highest power by as many persons as possible.

Because material well-being is the indispensable basis of civilization, the more thoughtless among us are apt to use the word civilization only in a very restricted and artificial sense. Our newspapers especially appear to think that the quality of civilization is determined by being very rich, having plenty of physical luxuries, comforts, and conveniences, doing a very great volume of business, maintaining ample facilities for education, and having everyone able to read and write. The civilization of a community, however, is determined by no such things as these, but rather by the power and volume of the humane life existing there—the humane life, having its roots struck deep in material well-being, indeed, but proceeding as largely and as faithfully as possible under the guidance of poetic truth, and increasingly characterized by profound and disinterested spiritual activity. Thus it is possible for a community to enjoy ample well-being, and yet precisely the right criticism upon its pretensions to be that it is really not half civilized—that not half its people are leading a kind of life that in any reason or conscience can be called humane. Let us imagine, say, a community whose educational institutions deal in nothing but instrumental knowledge and recognize no truth that is not scientific truth; with all its

people able to read and write indeed, yet with a very small proportion of what they read worth reading and of what they write worth writing; with its social life heavily overspread with the blight of hardness and hideousness; with those who have had most experience of the beneficence of material well-being displaying no mark of quickened spiritual activity, but rather everywhere the outward and visible sign of an inward and spiritual dulness, enervation, and vulgarity; to apply the term civilization to anything as alien to the humane life, as remote from the ideal of human perfection, as this, seems to us unnatural and shocking. In such a community, no doubt, all manner of philanthropic and humanitarian enterprise may abound; what we nowadays call social Christianity, practical Christianity, may abound there. We do not underestimate these; their value is great, their rewards are great; but the assumption so regularly made, that these in themselves are sufficient indication of a chaste and vigorous spiritual activity on the part of those who originate and promote them is, in the view of culture, manifestly unsound. There is much room just now, we believe, for a searching exposition of Article XIII. "Of Good Works Done before Justification." We of the ministry, therefore, must keep insisting that as our concern is purely with the processes and activities of the spirit, only so far forth as these things represent the fruit of the spirit can we give them our interest.

The Christian minister, then, is interested in civilization, in the humane life; because the special form of spiritual activity which he recommends is related to the humane life much as the humane life is related to material well-being. He is interested in the humane life for himself, because he must live this life if he hopes to prepossess others in its favor. And here comes in the ground of our plea that Greek and Latin literature may be restored and popularized. One makes progress in the humane life by the only way that one can make progress in anything—by attending to it, by thinking about it, by having continually before one the most notable models of the humane life. And of these available models, we find so large a proportion furnished to us in the literature of Greece and Rome as to force upon us the con-

viction that in our efforts to exemplify and promote the humane life we simply cannot do without this literature. The friends of education as it now is keep insisting that citizens should be trained to be useful men of their time, men who do things, men who can develop our natural and commercial resources, carry our material well-being on to a yet higher degree of abundance and security, and play a winning game at politics. For these purposes, they tell us, instrumental knowledge and scientific truth are the only things worth knowing. We content ourselves with remarking simply, It may be so; but with all this we, at any rate, can do nothing. The worst of such justifications is that, like Mr. Roosevelt's specious and fantastic plea for the strenuous life, they are addressed to a public that needs them least. There is small danger that interest in anything making for material well-being, for the development of our commerce and industrial pursuits, will fail for a long time to come. As for politics, statesmen trained on instrumental knowledge may well be instrumental statesmen, such as ours are; and these, too, appear to be for ever and ever. Our interest is in knowing whether education as it now is will give us citizens who can accomplish anything worth talking about in the practice of the humane life. The friends of education tell us that men trained as they would and do train them will turn out shrewd, resourceful business men, competent investigators, analysts, and reporters in the professions, clever, practical men in public life. Again we reply, It may be so; but will they turn out business men of the type, say, of Mr. Stedman, professional men of the type of Dr. Weir Mitchell (if we may venture to bring forward these gentlemen by name), public men and politicians of the type of Mr. Hay or Governor Long? When these questions are satisfactorily answered, we will cheerfully reconsider what we say in behalf of Greek and Latin literature; but unless and until they are so answered, we must continue to point out as in our view the cardinal defect in education, that it does next to nothing for the humane life, next to nothing for poetic truth, next to nothing for spiritual activity; and its failure in these directions being what it is, that our civilization is retarded and vulgarized to correspond.

For the sake of civilization, therefore, we of the ministry venture our plea in behalf of culture. We beg that some of the stress now laid upon purely instrumental knowledge be relieved. How can we even be understood when, for the sake of the great end of our calling, we praise and recommend culture and all the elements and processes that enter into culture, if the whole bent of secular training is against these, and serves but to confirm the current belief that the only real knowledge is instrumental knowledge, the only real truth is scientific truth, the only real life is a life far short of what life might be and what it ought to be? We ask that Greek and Latin literature be restored. We do not pretend to argue for the disciplinary worth of Greek and Latin studies, their value as a memory-exercise, as furnishing a *corpus vtile* for our practice in analysis, or as a basis for the acquisition of modern languages. We argue solely for their moral value; we ask that they be restored, understood, and taught as an indispensable and powerful factor in the work of humanizing society. As these subjects are now taught (if an unprofessional opinion may be offered without offense) their grammatical, philological, and textual interests predominate. Mr. Weir Smyth's excellent anthology, for instance, is probably an example of the very best textbook writing of its kind, and a glance at this—comparing it, if one likes, with the editorial work of Professor Tyrrell, in the same series—shows at once that Mr. Weir Smyth's purposes, admirable as they are, are not our purposes. We would be the very last to disparage Mr. Weir Smyth's labors or to fail in unfeigned praise of the brilliant, accurate, and painstaking scholarship which he brings to bear on all matters that he sees fit to include within the scope of his work. But *sat patriae Priamoque datum*; again we say it is not likely that instrumental knowledge, even in our dealings with the classics, will ever be neglected. Let us now have these subjects presented to us in such a way as to keep their literary and historical interests consistently foremost. Let the study of Greek and Latin literature be recommended to us as Mr. Arnold, for example, recommends it; let the Greek and Latin authors be introduced to us as Mr. Mackail introduces them; let them be edited for us as Professor

Tyrrell edits them; let them be interpreted to us as Professor Jebb or Professor Jowett interprets them. Or, if the current superstition demands that we continue to receive the Greek and Latin authors at the hands of the Germans, or at second-hand from the Germans, we make no objection; we stipulate only that our editorial work be done for us not by the German philologists, textual critics, grammarians, or by American students trained in their schools, but by Germans of the type of Lessing, Herder, and Goethe—men who are themselves docile under the guidance of poetic truth, who are themselves eminent in the understanding and practice of the humane life; men, therefore, who can happily interpret this truth and freely communicate this life to us.

The consideration of Greek and Latin studies in view of the active pastorate usually, we believe, takes shape in the question whether or not it is worth while for a minister to be able to read the New Testament and the Fathers in the original. Into this controversy we have never seen our way to enter; nor have we been able to attach to it the importance that it probably deserves. What interests us in Greek and Latin studies is the unique and profitable part these play in the promotion of the humane life. Nor do we argue with the friends of education as to the possibility of generating and serving the humane life by means of the discipline of science; we affirm simply that the humane life is most largely generated and most efficiently served by keeping before one the models of those in whom the humane life most abounds; and that of these models, the best and largest part is presented to us in the literature of Greece and Rome. The men in undergraduate work with us, back in the times of ignorance before natural science had come fully into its own, knew little of the wonders of the new chemistry. Little enough did they know of such principles of botany, physics, geology, astronomy, zoölogy, and so on, as one of our children in the high school will now pretend to rattle you off without notice. But they knew their Homer, their Plato, their Sophocles, by heart; they knew what these great spirits asked of life, they knew their views of life. And with that knowledge there also insensibly grew the conviction that their own views and askings had best conform, as Aristotle

finely says, "to the determination of the judicious." This was the best, perhaps the only, fruit of their training; they became steadied, less superficial, capricious, and fantastic. Living more and more under the empire of reality, they saw things as they are, and experienced a profound and enthusiastic inward motion toward the humane life, the life for which the idea is once and forever the fact. This life is the material upon which religion may have its finished work. Chateaubriand gives Joubert the highest praise that can be bestowed upon a human character, when, speaking of Joubert's death as defeating his purpose of making a visit to Rome, he says, "It pleased God, however, to open to M. Joubert a heavenly Rome, better fitted still to his Platonist and Christian soul." It is in behalf of the humane life, therefore, that we of the active pastorate place our present valuation upon the literature of Greece and Rome: for the first step in Christianity is the humanization of life, and the finished product of Christianity is but the humane life irradiated and transfigured by the practice of the discipline of Jesus.